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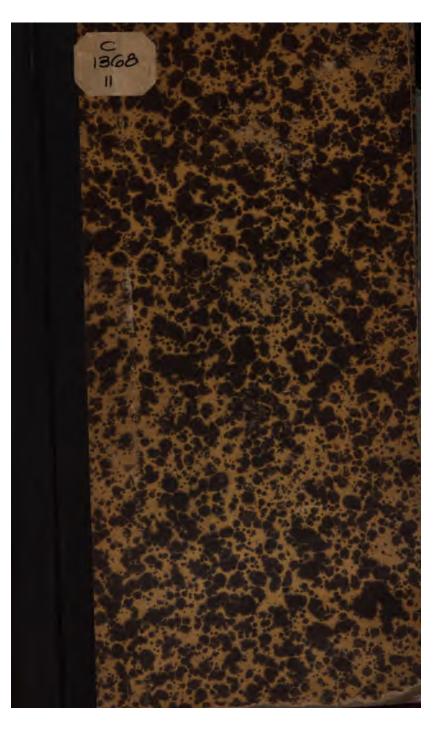
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A SERMON

OF

CUTHBERT TONSTALL,

Bishop of Durham,

PREACHED ON PALM SUNDAY, 1539,

BEFORE

KING HENRY VIII.

Reprinted from the original Edition printed by T. BERTHELET, 1539.

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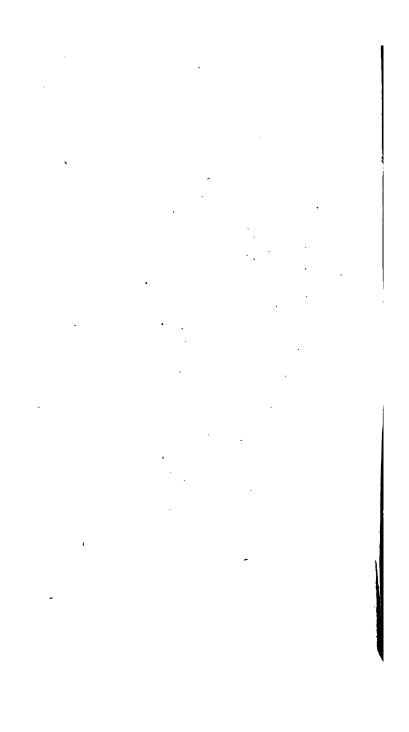
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OF CVTHBERT BYS.
thop of Duresme, made veryon Palme sondaye laste past, before the maiestic of our soueragne lorde kyngthenry the VIII. kynge of England & of France, defensor of the fayth, lorde of Ireland, and in erth next under Christ supreme head of the Churche of Englande.



IF it were necessary to make any obfervations by way of introduction to the following pages, which will speak sufficiently their own claims to a rescue from oblivion, it would be enough to say that they contain the testimony, in matters of great moment, of One who was an eminent and distinguished Prelate, a native of our own soil, and One whose humane and gentle dispositions served to commend him to the considence and love of persons from whom

he flood divided in communion. They might be inclined to claim him for their own for the fentiments avowed fo plainly in this piece, but much more for his kind and generous spirit, and his scorn of overbearing pride. With him, however, the fetter was not altogether broken, although the domination was difowned; nor was the bondage of a baneful and prepofterous usurpation on the liberties of mankind, focial, civil, and religious, caft off wholly from his neck. If he wanted what fome may call the confiftency of a More or a Fisher (great names, and deservedly respected), he kept clear of the worst violence which was offered to the confciences of others, and of the prejudices which

which could fix the mind to some opinions, although with an acknowledgement that they were not to be found in Scripture. It may, perhaps, be thought that this Prelate shewed a temper more congenial with that of his bosom friend Erasmus, who gave this testimony of him, that he ranked among the best learned of his age, was a man of pregnant judgement, and great fuavity of manners, yet without impeachment to the graver habits which became his character and flation. It was no mean praise to have this fuffrage at the lips of one with whom he had long lived in intimacy, who wrought fo much for the restoration of found learning, and lent fuch fuccours to

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the permanent and fober reformation of religion in this land, where the fingle standard of confession was the Word of Scripture and the rule of the Apostles, and where the paraphrases of Erasmus were preferred to the institutes of Calvin or the dictates of any leader, foreign or domestic.

With respect to the points on which so clear and strong a testimony is delivered in the Sermon, it does not appear that, in those particulars, the Bishop ever changed his mind, whatever were the ties which held him, to the last hour of a long life, to the Church of Rome.

Mr. Strype, our much-esteemed ecclesiastical clefiaftical historian, alike diftinguished for fidelity and diligence, has made large extracts* from this Sermon, which he justly regarded as remarkable in no common measure or degree, and which, at the distance of a century from the first publication, was reprinted for the fame reasons. The passages extracted by Strype do not, however, by any means, constitute the most valuable parts of the Sermon, although they might excite furprize at the time of its delivery, and well deferved to be recorded for posterity. It is not, then, for the sake of those keen expostulations which his own experience, and the force of evi-

^{*} Strype's Memorials, Book i, chap. 44, p. 336, &c. dence

dence too plain to be denied, drew from the Preacher with respect to the pride and infolence of the papal pomp, and which form the fubstance of what Strype has collected from this discourse, that this work appears most valuable. Its great worth is far more to be regarded in the didactic parts of theology with which it commences, where, in the higher points of our common faith, upon which the Christian Church stands undivided, the heads of doctrine are skilfully and accurately touched. Its excellence appears, too, in the controverfial part, in which in the completest manner, although with great simplicity of language, and in very fmall compass, a convincing

convincing answer is returned to every fancied ground of claim that has been attempted from the page of Scripture for the Pope's fupremacy. So full a refutation of that main principle of papal usurpation from One who never fet it forward in the worst way, when the fire and steel of Persecution were its weapons, may well command the notice of confiderate men. It will be found, that, though meek of spirit, he did not fear, in very dubious days, to fpeak his mind; when Protestant and Papist were going on one hurdle to one barbarous fcaffold.

Will it be faid, that the Bishop had the tide of royal favour and opinion with

with him at that moment? He had fo: but tides turn; and he who could truft to them with no better motive, must have had much less fagacity, and a mind less candid and less honourable, than that for which our Prelate had just credit with his friend Erasmus, who took a fafer course for his own part, and purfued a line of conduct at once more timid and equivocal.

What is merely fcarce and curious, may be left to those who have means and leifure for collecting what is rare; but it may be well worth the Printer's pains to refcue fmaller pieces, which, for their own intrinsic worth, might claim prescription from the ravages of time, differ

but

but which, from their want of bulk, are foon fwept off, when larger volumes keep their places (perhaps immoveably) upon the shelf. By such care, things of flender wing may be renewed for more than a fummer's flight. By thus multiplying copies, we may supply what is wanting, on the fcore of phyfical dimenfion, for refifting that stream which paffes rapidly along, and hurries with it not the straws only and the scattered leaf, but the pebbles, and among them those of the finest grain, which are fit for the treasures of the cabinet or the clasp of gold.

The Sermon is reprinted with a ftrict fidelity. No one word or letter has been

been altered; nor any change made in the punctuation, except where the comma and the full point were used indifcriminately, and produced an embarraffment which it was needless to retain.

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test the sale only and the southern't limit, black petales, and emongation those of the facility which which may at the financial country of the Hoc fentite in vobis, quod et in Christo Iesu. &c. Ad Philippen. 2. 5_1/.

E THE SAME mind be in you, that was in Jefu Christe, who beinge alredye in the forme of god, thought it no rauyne to be equalle with god, but he dyd abase hym felfe, takynge vpon hym the fourme of a feruant, borne in fimilitude of men, and in shape founde He dyd humble hym felfe, and beas a man. came obedient vnto deth, ye vnto deth of the croffe. Therfore god hath exalted him, and hath gyuen hym a name aboue all names, foo that in the name of Jesu, euery knee shall bowe downe, of thinges that be in heauen, of thynges that be in earthe, of thynges that be in helle, and that every tonge maye confesse, that Jesu Christe is our lorde, to the glory of god the father.

This is in Englyshe the sentence of the epystle of this daye. And fyrst I do entende by your pacience to declare particularly the lytteral

fence

fence therof, conteyning the infinite and ineftimable humilytic and obedience of our fauyour
Jefu Chrift. Secondly I do entende to fpeake of
disobedience of men by pryde done to man ageinst
goddis lawe. And how that may be eschewed.
Thirdely I entende to speake of disobedience of
al men by pride done to almighty god, ageynste
goddis lawe. And howe that may be amended.
And so to make an ende. And to returne to the
fyrste.

¶ Saynte Paule in the feconde chapyter to the Phylyppiens nexte before the wordes, of the piftle of this daye, commaundyng humylitie with charitie to be vfed, fayth. Ye mufte thynke by humilytie euery man to be your fuperyour, not confyderynge euery one of you his owne furtherance, but the furtherance of other. And therfore he exhorteth all men by the example of Chrifte, not to regarde nor to take heede to their owne aduancemente, but the aduancement of other, fayenge. See the fame mynde be in you, that is

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in Jefu Christ, that is to fay, Shewe humilitie & pacience for the welth of other, as Christe dyd. Whose hye degre the apostle Paule here first fpeaketh of. From whyche he was contente to comme downe for our fake. For he beinge in the fourme of god thought it noo rauyn to be equalle with god. what is this to fay, in the form of god? The fense therof is this, He was in ful fubstance, in full effence, in ful glorie, in eternitie, equal with his father. As for to put for our better erudition of thinges incomprehenfyble farre aboue oure capacitie, an example of thinges that we maye vnderstande, to dyrecte vs in fome parte to the attaynynge of hygher thynges. As the bryghtnes is in the fyre, and as the image or print is in a feale, and as a worde is in the mynde, fo the fonne of god is in the father. For the brightnes is as foone as the fyre is, and the prynte is within the feale, as foone as the feale is. And the worde that man wyll expresse is in the mynde, as foone as the minde hath con-

ceyued it. Saynt Paule in the beginning of his epiftle to the Hebrues fayth, that the fonne of god is the flynynge of the glory of the father. As in the forefayd example, the brightnes is of the fyre, and fygure of his substance, as the prynte is of the feale, supportynge all thynges by the worde of his strength and vertue, as the mynde bryngeth forthe the worde. And where faynt Paule faith, that Christ thoughte it no rauyn to be equalle with god, He meaneth, that he made not hym felfe equal to god by vsurpation, but god the father begatte hym in the begynning equall to hym felfe. For if he shulde have made hym felfe equall to god, not beinge fo by nature. he shulde haue fallen by rauyn, as Lucyfer dyd. For he bycaufe he wolde make hym felfe equall to god beinge but a creature, dyd falle, and of an aungell was made the deuyll. And this his pryde he perfwaded to man, by whiche he was ouerthrowne hym felfe, faying to Eue before the fall of Adam, Tafte of the fruite that is forbid-

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den you, and ye shall be as goddis. That is to saye in effect, Take vpon you by vsurpation that thing, that ye haue not by creation, for so was I ouerthrowen. But Chryste was borne in the begynnynge equal to his father, not made after equall, and borne of the substance of the father. Wherfore he dyd not vsurpe equalitie vnto god, but was in that equalitie, in whyche he was borne in the begynnyng.

It foloweth in the text, but he dydde abase hym selfe, takynge vppon hym the forme of a seruaunt, whyche he dyd, not lesyng the forme of god, in which he was before, but takynge the sourme of man, whiche he was not before. And therby he was made inserior to his father. And yet he abode stylle equall with hym bothe in one persone, that is to say, by reason that he was the worde of god, equalle to his father, and by reason, he was man inseriour to hym, one sonne of god, and the same sonne of man. One the sonne of man, and the same the sonne of god.

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Not

Not two fonnes of god, god & man, but one fonne of god and manne, god without begynnynge, man from a certayne begynninge our lorde Jesu Christe. For as god dothe graunte to his creatures, beinge temporall and subjecte to sufferynge, that they maye begette the same thynge that they are, howe moche more god the father beinge eternall and impassible dyd begette his sonne, not of an other substance than he hym selfe is, but of the same. Whyche is yet to our great admiration, bycause he begatte hym without any alteration, and in suche equalitie with hym self that neither in power nor in aege, the father gothe before the sonne.

¶ But the fonne dothe attrybute vnto the father, and not to hym felfe all that he hath, and maye, bycaufe he is not of hym felfe, but of the father. He is equall to the father, but he had that fame of his father. Nor he toke not of hym felfe to be equall, but he is equall by nature. As he was ever borne, he was ever equalle.

Wherfore

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Wherfore the father bygatte hym not inequalle to hym felfe, and after he was borne, gaue to hym equalitie, but in bygettynge hym, gaue it vnto him, bycaufe he begat hym equal, not inferiour to him felfe. But yet he faythe, his father is superiour to hym, bicause he toke the forme of a feruant, not lefyng the forme of god, by whyche fourme of a feruaunt he was made inferiour, not onely to his father, but alfoo to hym felfe, as to the fonne of god, and to the holy goofte. Nor only he was inferyoure to the Trynytie, in his forme of manhod, but also he was made inferiour vnder angels. And he was also inferyour vnto fomme men, that is to fay, to his mother, and to Joseph, whom men tooke to be his father, to whome he was subjecte, as it is wrytten in the seconde chapter of Luke. And for the form of a feruant, he fayd, My father is superiour vuto me. And for the forme of god, whyche he neuer lefte, he faid in the tenth chapiter

chapiter of John, I and my father are one thynge, that is to fay, one fubftance.

In forme of god, he was fuperiour to hym felfe, and in forme of man, he was inferiour to hym felfe. And therfore not without a caufe, the fcripture fayth both the fonne equall to the father, and the father fuperiour to the fonne, the one for the forme of god, the other for the forme of man, without confoundynge the oone nature into the other, bothe natures of god and man, beinge in one perfone. In the forme of man, whiche he toke for vs, he was borne, and he fuffered, and he arose from dethe to lyfe, and afcended into heauen. By the fyrste two, that is to fay, by his byrthe and his paffyon he shewed to vs oure estate. By the two laste, that is to fay, his refurrection and his afcention, he shewed to vs an exaumple of our rewarde. The two fyrste, all that be borne doo fele, and the two laste we shall attayne, if we do beleue in hym.

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¶ And as the apostelle saythe, Chryste thought it no rauyn to be equal with god, so saynt John in the begynnynge of his gospell sayth, That the worde, whyche is the sonne was god. And as Paule saithe here, that he dyd abase him selfe to take vpon hym the forme of a seruant, so saint John saythe, The worde of god is made Fleshe, that is to saye, Man: and hathe dwelte amongest vs, god and man in one person. For as the nomber of persons is not increased, whan the sowle is knyt to the body, to make therby one man, soo is not in Christe the nomber of persons increased, whan man is knytte to the word of god, to make one Christe.

¶ It followeth in the text, He was made in fimylytude of men, that is to faye, he toke all our nature vpon hym, all be it, he was without fynne, and he left no carnal procreation, by generation carnall. Nor that onely was in hym, that appiered in outwarde vyfage, his manhode but godheed alfo was in him. For he was not only man,

but in his person, godheed was knytte with manhoode. And therfore he saith here, that he was lyke to men, but more was in hym, than is in men. For we be made of soule and bodye. He had bothe soule and body and godheed. And therfore he saythe here, in similytude of men. As saynt Paule saithe in the viii. chapiter to the Romayns, God sente his sonne into the worlde, in symplytude of synfull slesshe, not bycause he lacked slesshe, but bycause the slesshe that he tooke, lacked synne, and yet was it lyke to our slesshe, whiche is subjecte to synne, lyke by nature, but not lyke by wyckednes.

It followethe in the text, that in shap he was founde as a man. That is to say, where he was without bodyly shappe, he toke vppon hym the fourme and shappe of a man, abydynge stylle god as he was before, but in fygure, that is to saye, in slesse, he was made a man, and cledde with manhode, as with a clothynge, not that his godheed was chaunged thereby into manhode, as

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the members of a man be not chaungyd by puttyng on of a new garment. And he faith, that he was found in shappe as a man, bycause he seemed outwardly but one of the common fort of men, and yet he was more than soo. For he was god therwith. And yet was he a very man in nature, not in phantasy and ymagination. Saynt Paule also in the seconde chapyter of the syrste Epistle to Timothe, callyth hym a manne, sayenge, There is one mediator of god and man, A man Christe Jesu. And as he is in the forme of god, persyte god, so is he in the forme of man, a persyte man.

It followeth in the texte, Christe hath humbled hym selfe, and became obedient vnto dethe. Here we may lerne humilitie as Christe dothe teache vs in the xi. of Mathewe, sayenge, Lerne of me, for I am meke and humble in harte. He was made for the a man without synne. And thou synfull manne, why wylte thou not come to hym, that callyth the, and sayth? Come to

me all ye that do trauayle, and be ouercharged, and I shal refreshe you. Thou prowde synful man, why art thou so prowde? Christe became obedient for thy sake to be incarnate, and to take part of the mortalitie of man. He was obedient so farre, that he suffered.

¶ Fyrst to be tempted of the dyuell. He was obediente to suffre the mockynge of the people of Jewes. He was obedyente to suffer to be bound, bobbed, and spitted at, to be stryken, and to be scourged. And yet he was further obedient to die for the thou synfull man.

¶ It was a great humilitie at his byrth to lye in the maunger with beaftes, for lacke of a cradell. It was a more humylitie to lyue xxxiii. yeres amongest synners, he beinge without spotte of synne. The most abundant humilytie was that he suffered vpon the crosse betwyxte two murderers.

¶ It was a harde fuffering, that he fuffred for wicked men. It was more harde that he fuffered

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of wycked men. And the most hardest of all was, that he suffred with wicked men, and the same deth that wicked men and murtherers do suffer.

It followeth in the texte, that he fuffered the deth of the croffe: whiche deathe was worste of all other kyndes of dethe. For those that were putte to that deathe, were fyrst nayled vpon the croffe, handes and fete drawen on length, and firetched abroode, hanged vp in the ayre, quycke, naked, and bledynge, not bycaufe longer lyfe shoulde folowe thereby, but bycause the dethe it felfe was prolonged to make the peyne the more, leste the shortenesse therof shoulde leffe haue bene felte. Hangynge, or drownyng, or stryking of the heed, be peynes soone ouerpaffyng. But the deathe of the croffe longe tyme dothe endure: In whiche they were wonte to breake theyr legges, to make theym dye more peynfully, as we rede in the xix chapiter of John.

¶ This deth of the croffe was the worste deathe that the Jewes coulde ymagyne for hym to dye,

B but

but yet Christe dyd chose this deathe, and intended to make it to be his sygne; and to make of it his badge, that all men beleuynge in hym, shulde in theyr forheaddes make his sygne of the crosse, as it was prophecied and sygured before in the ix. chapiter of Ezechiel: and glorie in the crosse of Christe. As sayncte Paule in the last chapiter to the Galathies sayth, God forbyd, that I shuld glory in any thynge but in the crosse of our lorde Jesu Christe, by which the worlde is crucified to me, and I to the worlde.

There was nothynge before more intollerable to the fleshe of man, than deth of the croffe. And there is nowe nothyng more glorious sette forth in the forheade of a christen man, than the sygne of the croffe. Here we maye note, what hye rewarde in heauen is reserved to a chrysten man, whan Christe hath gyuen suche an honour to the forme of the croffe, representance to vs his passion, for nowe the forme of the croffe is so honoured amongest christen men, that if a

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man worthye to dye shoulde be crucified, it shoulde be thought amongest christen men, that he shulde thereby rather be honoured than punished. The crosse is now every where amongest Christen men erected and sette vp as an arche triumphal against the deuyll, declarying vnto vs the vyctorie and triumphe, that Christ vpon the crosse obteyined agaynst the deuyll in cancellying the bonde of our synne, wherin we were bounde to the dyuell, and sastenying it cancellyd to his crosse, as sayncte Paule saythe in the seconde chapiter to the Colossians.

It followeth in the text, therfore god hath exalted him, and hath gyuen to him a name, that is about all names. Here it is to be noted, that God gaue to Christe his exaltation, as to man, and not as to god. For there was never no tyme before he was made man, that he in the fourme of god was not exalted, nor no tyme that all thinges dyd not bowe downe to hym, that be in heuen, erthe, and hell. And for that cause he faythe,

faythe, Therfore, that is to fay, for his manhode & forme of a feruant taken vpon hym, and vnited to his godheed, and for his obedience vnto deathe of the croffe. For in the fame fourme of man, in whiche he was crucified, in the fame he was exalted. And a name was gyuen to hym aboue all names. That he beinge in the forme of a feruant, ryfynge from deathe of the flefshe to lyfe, and afcendynge vp into heuen, shulde be called the onely begotten fonne of god, whiche name he as the worde and fonne of god eternally begotten of god, and equall to god, hadde before. Wherof the aungell fent to the bleffed vyrgine Marye before his byrthe prophecied, fayeng, in the first chapiter of Luke, That holy byrthe that shall be borne of the, shall be called the sonne of god. This hyghe exaltation of Christe gyuen to hym for his manhoode and fufferaunce of deathe for mankynde, is lyke to that, that Chryfle hym felfe spake in the laste chapiter of Mathewe, fayinge, All power is gyuen to me in heuen and

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in erthe, whiche he spake of his manhode, and not of his godheed, for by his godheed, he had it, before he was man.

It followeth in the texte, that in the name of Jefu euery knee shal bow down of all thynges that be in heaven, or that be in erthe, or that be in helle. That is to fay, of aungels, of men, and of dyuelles. For the aungelles of heuen at his afcention gloryfied in hym the nature of man, and bowed downe to hym exalted aboue all angels. And men in erth do glorifie in hym, and do knele down to hym, and adore hym, as their redemer, and god and man. The deuylles do flowpe downe to hym for feare; and one of them whom he expelled from a bodye poffeffed by hym, fayde to hym, I do knowe that thou arte the holy man of god. And all the deuyls shall knowe his power, whan he shall sit in iugement, rewardyng good men, and punyshynge the euyll. And the bowynge down of every knee, is ment the fubmyffyon of all creatures to theyr maker,

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not that eyther aungels or deuylles have bodily knees, but bicause we men that have bodies in our fubmyffion doo bowe oure knees. And therefore fubmyffyon of all creatures to theyr maker is ment therby. The deuyls alsoo feared his power, and bowed downe to hym, whanne his fowle with his godheade descended into helle, there to delvuer the fowles of all ryghtuous men. which were deed before Chrift, and descended thyther, bycaufe heauen gates were not yet by hym opened. His godheed ones knytte by his incarnation to his body and his fowle, neuer departed after from either of theym bothe, but ftyl abode with them, that is to fave, with his bodye in the fepulchre, and with his foule defcendyng into hell, neuer departyng from neither of theym, after his incarnation.

¶ It foloweth in the texte, And everye tonge shall confesse and knowledge, that Jesu Christe is our lorde, to the glorie of god his father. That is to say, to the hye preferrement therof, for the glorye

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glorye of the father is to haue fuch a fonne, lord of all, maker of all, and god of all. To whome all be fubiectes and do obey. To whome all creatures do bowe downe, and whom all tonges do exalte and glorifie.

The glorye of god the father is, that the sonne euery where be gloryfyed, lyke as where god the fonne is despised, there god the father is despised; and blasphemy spoken against god the fonne, is spoken also ageynste god the father. Lyke as amongest men, dishonour done to the fonne foundeth to the dyshonour of the father. For betwyxte god the father, and god the fonne, there is no difference, but that that ryfeth and commeth by dyuerfitie of theyr persones. And therfore the honour or dyshonoure of god the fonne, stretcheth to the honour or dyshonour of god the father. Where the fonne is perfit in all thynges, it is the honour of the father, that fo begat hym, of whome he had it. And where he needeth nothynge, it is the honor of his father,

of whom he hath all plentie. And where he by his godheed is not inferiour to his father, it is the honoure of his father, of whome he hathe the fame fubstance, and the fame effence; and where he is wyse, it is the honour of the father, whose wysedome he is; and where he is good, it is the honour of the father, of whom he hath it. And where he is almyghty, it is the honour of the father, whose arme he is. In all these thynges it is the hyghe honour of god the father, that he eternally begatte a sonne of so moche glorye.

¶ And it is a great demonstration, that Christ the sonne of god is god by nature, bycause he humbled hym selfe, takynge mans nature vppon hym. For he knewe, that by his humilytie he coulde suffer no damage in the highnes of his godly nature. For his godly nature coulde not be hydde, nor kepte vnder, nor oppressed by any humilitie. His humilitie therfore is an enident argument of his natural godheed. And therfore if any man do desyre to be greate in vertue.

Bysshop of Duresme.

vertue, lette hym humble hym felf; for humilitie sheweth the greatnes of vertue. Let hym folowe Christe in humilitie, and he shall gayne great thynges therby. He that is pore in vertue feareth to humble hym felfe, leste he shoulde fall from his seyned & dissembled height. And he that is ryche in vertue, doth humble hym selfe, knowynge that he hathe in hym vertue, whereby he shall be exalted, whyche vertue can not be hyd. As a candell bournynge can not be hyd in a darke house, nor a swete smell hydde in any corner, but it wyll by the good slauour therof disclose where it is, and allure men to take vp the thynge that so smelleth.

¶ So we do fe in the epistle of this day, that Christe for his humylite hath received exaltation, as he hym selfe saith in the gospel in the xxiii. chap. of Mat. And for his obedience he hath received highe honor, to have a name above al names. And for his pacience and passion, he hathe received power over al, that al

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creatures do bowe downe to hym. And for his infinite charitie agaynst mankynde, he dothe receyne of al faithful people, laude, praife, and glorie. And thus have we hytherto declared the lytterall fenfe of the epiftle of this day, by whiche ye may fe, that the humilytie and obedience of Christ dothe surmount all examples of humilitie and obedience of the olde testamente, as farre as the bryghte shynynge of the sonne is aboue the dymme lyghte of an olde lanterne. For if we shulde compare the humilitie and obedience of Abraham, who lefte his countrey of Chaldee by goddis commaundement, and went forwardes, not knowynge whither he shulde goo, to the humilitie and obedyence of Christe, who difcended from heaven to be incarnate and fuffer deathe for vs in forme of man: there is almoofte noo comparison, for where all the worlde is full of myserie, Abraham went but frome one wretched place therof, to an other moche lyke. But Christ, beinge the sonne of god, from the begynnynge

Byffhop of Durefme.

gynnynge euer in glory, and in heuen with his father, where no miferie neuer was, nor none can be, came downe from heuen to be incarnate, and to lyue in this wretched worlde, knowynge it before to be the valle of myfery.

¶ Lykewise if we shulde compare Isaac, who, whan his father wente to facrifyce hym, bare the fagote that shulde make the fyre of his facrifyce, to Chryste bearynge his crosse whanne he wente to his death, (wherof Ifaac was a fygure) the obedience of Isaac is farre beneth Chrystis obedience. For Ifaac going with his father, knewe nothynge what his father dyd meane, whan he badde him beare the fagotte; whiche appereth by that whan he asked his father, where the sacryfyce was that shulde be brente. But Christe the fonne of god, before he was incarnate, knewe all the counfell and fecretes of the father of heauen, and yet he was contente wyllyngly for our fake to be incarnate, and to fuffer deathe vppon the croffe, and shewed before to his disciples,

that he wolde and shulde so do: so that in comparynge the great and infinite humilitie and obedience of Christe, with the humilytie and obedyence of other that were in the olde testament, we shall fynd them to be as sayncte Paule saythe, but sygures and shadowes, as sygures of men paynted be farre vnder the liuynge bodies of men. And as the lyuynge body of a man sarre passeth in substaunce the shadowe of the same, soo the vertues of Christe so farre do excede the vertues of good men that were in the old testament sygures of hym, that his vertues be ferther aboue theirs, than heaven is aboue the erthe.

HYTHERTO we have declared the trewe fense of the epistle of this daye, redde in the churche, conteynynge soo great humilitie and obedience of our fauiour Christe, that nether by the tonge of man it can be worthyly expressed, nor yet in any wyse by mans thought comprised. But nowe let vs somewhat speke of the vyce and synne

Byfshop of Duresme.

fynne of Disobedyence, whiche shall more sette forthe the incomparable vertue of Christis humilitie and obedience, and also open vnto vs, howe farre they be from Christe and howe contrary to his doctrine, that do gyue theymselfes to disobedience. Whiche disobedyence was the fyrste synne that man after his creation dyd commyt, and is alwaye ioyned with all other synnes, as a companyon neuer departynge frome theym. For euerye synne that men doo fall in is done agaynst goddes lawe, soo that the transgression and dysobeysaunce of goddis law is coupled with euery synne. For if we obeyde goddis lawe, as we oughte to do, than we shuld not synne.

¶ And that dysobedience was the fyrste synne done by man after his creation, it playnely dothe appere in the thyrde chapiter of Genesis, where after Adam was put in Paradyse by almyghtye god, and commaunded to eate of all the fruites in the same, excepte the tree of knowledge of good and euyll, whiche he was commaunded to

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forbeare, and not to towche nor eate of the fruite of it, the dyuelle in the ferpent fayd to Eue, God, that forbad you to eate of that tree. knoweth, that what daye fo euer ye do eate of that tree, your eyes shall be opened, and ye shall be as goddes, knowynge good and euylle. By whyche fals perswasion, the woman induced dydde eate of the tree forboden, and gaue vnto her housbande, who eate also of the same, disobeyenge goddis commaundement, who commaunded that in no wyfe they shulde touche it, vpon peyn of dethe to folowe for theyr difobedience; for whyche disobedyence not onelye they were forthwith expelled out of Paradife, but alfo they and all mankynde was, by the fentence of almyghty god, made fubiecte to deathe, and to mortalitie.

¶ Disobedience hath also pride euermore annexed vnto it, whyche makethe hym that disobeyeth to contemne to obey, and to care nothyng at all to disobey, as doth appere by the falle

Byffhop of Durefme.

falle of the dyuell, described vnto vs by the holy gofte in the person of Nabugodonosor, the verye chylde of the deuyl, in the xiiii. chapter of Esai, where Lucifer an high and bright aungell, full of beautie and all clerenesse, as soone as he was create, not gyuynge thankes to almyghtye god for his naturall gyftes, given to him in his creation, but by pride reputynge to have them of hym felfe, and not of god, fayde in his harte, I shall ascende into heuen; I shall exalte my seate aboue the sterres of god; I shall ascende aboue the height of the clowdes; I shall be lyke to almyghtye god. But his falle and ruyne is forthewith there described, where the prophete addeth, fayenge, But yet for all this, thou shalte be plucked downe to helle in to the bottome of the luke. And Chryste also in the gospelle of Luke, in the x. chapiter testifieth his fall, sayenge, I fawe Satan fall from heuen as a lyghtnyng. So we fe, that disobedience of the deuyll, not kepynge the order of his creation, but furmountynge

farre aboue it, and contempnynge the degree that his maker had put hym in, was the cause of his falle.

Nowe what shall we saye of those whome god hathe create to be fubiectes, commandyng them by his worde to obey their princis and gouernours? Who not onely do refuse to obey goddis commandement, but, contrary to his worde, wylle be aboue theyr gouernours, in refulynge to obey them; and farthermore also woll haue their pryncis proftrate vppon the grounde, to whome they owe fubicction, to adore them by godly honour vpon the erthe, & to kysse their fete, as yf they were god, where they be but wretched menne. And yet they looke, that their pryncis shulde do it vnto them, and alfo all other chrysten men, owynge theym no fubication, shulde of duetie do the same: do not thefe, as ye thynke, folowe the pryde of Lucyfer their father? who make theym felfes felowes to God, contrarye to his word. But who I pray you

Bysshop of Duresme.

be thefe, that men may knowe them? Surely the byshoppes of Rome be those, whome I doo meane; who doo exalte their feate aboue the fterres of god, and do ascende aboue the clowdes, and wyll be lyke to almyghty god. The sterres of god be mente the aungels of heuen; for as flerres do shewe vnto vs in parte the lyght of heauen, foo do aungelles fente vnto men, shewe the heavenly lyghte of the grace of god to those to whome they be fente. And the clowdes fygnifyed in the olde testament the prophetes, and in the newe do fygnyfie the apostels and prechers of the word of god. For as the cloudes doo conceyue and gather in the skye moysture, whyche they after powre down vpon the ground to make it therby more fruitefull; foo the prophetes in the olde testament, and the Apostelles and preachers in the newe, do powre into our eares the moysture of theyr heavenly doctrine of the worde of god, to make therwith by grace our fowles, beinge feere and drye, brynge forthe fruite

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of the spirite. Thus do al auncient exposytours, and amonge theym sayncte Augustine, interprete to be ment in scripture, sterres and clowdes, in the exposytion of the xlv. psalme.

¶ But faynt John euangelist writeth in the xix. chapiter of the apocalips, and in the xxii. alfo, that whan he wolde have fallen downe at the aungelles foote, that dyd shewe hym those vyfions there written, to have adored hym with godly worshyp, the aungelle sayde vnto hym, See thou doo not foo, for I am the feruaunte of God as thou arte. Gyue adoration and godly worshyppe to god, and not to me. Here it appereth, that the bysshops of Rome sufferynge all men proftrate before them, to kyffe their feete. ve the fame princis to whom they owe fubicction. do clymme vp aboue the aungelles, whyche refused suche godly worshyp and adoration. We do rede in the gospelle of Luce, in the vii. chapiter, that as Chryste satte at dyner in the house of the pharysee, a fynfull woman of that citie

Bysshop of Duresme.

citie came into the howfe, hauynge a boxe of precious oyntment, who kneled downe, and vnder the bourde with wepinge teares wasshed his fete, and dried them with the heare of her heed, and kyffed his fete, and annoynted them with her precious oyntmente; whiche adoration Chryste, beinge bothe god and man, there dyd accepte, forgyuynge the fynful woman her fynnes for her fayth and her repentaunce, wherby he dydde shewe his godheed to the pharifee, whyche toke hym but as a holy man; for only god dothe remytte fynne. We rede also in the xii. of the gospell of John, that Mary the syster of Martha lykewife dyd annoynt his feete, and drie theym with her heare of her heed, whiche godly honour Christe as god receyued. But neyther we can fynde in scripture, that suche godlye honour of that fort hath ben done to man only, nor we rede not in any historis that christen princis haue admytted fuche adoration due only vnto god. Christen princis be content to see their fubiectes.

fubiectes knele vnto them. And if they fuffer theyr fubiectes to kyffe theyr handes, whan they put forth their handes to theym, it is the moofte worldely honour that they fuffer to be done vnto them. But yet Christe offered his fete beinge bare to be waffhed with teares and kyffed, as appereth by the gospel of Luke; for he faid to the pharifee that bad hym to dyner, and wondered why he fuffred the fynfull woman to approche fo nere vnto hym, that al be it he had made hym a good dyner, yet the fynful woman hadde done more than he. For he hadde not gyuen bym water to weshe his fete, but she, sens he entred into his house, had not ceffed to welshe his fete with her teares. And fete be walshed to no man but whan they be naked, foo that it appereth that Chrystis feete than washed with teres and kyffed were bare. But the byshop of Rome offereth his fete to be kiffed, shod with his shoes on; for I fe my felfe being than prefent xxxiiii. yere ago, whan Julius than bishop of Rome stode

Byffhop of Duresme.

on his fete, and one of his chamberlaynes helde vp his fkyrt, bycaufe it stode not as he thought with his dignitie that he shulde doo it hym felfe, that his showe myght appere, whyles a noble manne of great age dyd prostrate hym felfe vppon the grounde, and kyffed his shoo, whyche he flately fuffered to be doone, as of duetie. Where me thynke I fawe Cornelius the Centuryon, capytayne of the Italyons bende spoken of in the tenth chapiter of the actes, fubmyttynge hym felfe to Peter, and moche honourynge hym; but I fawe not Peter there to take hym vp, and to byd hym ryfe, fayenge, I am a man as thou arte, as faynte Peter dyd faye to Cornelius; fo that the byshoppes of Rome, admyttynge fuche adoration dewe vnto god, do clymme aboue the heuenly clowdes, that is to faye, aboue the apostels fent into the worlde by Chryste, to water the earthlye and carnall hartes of men, by their heauenly doctrine of the worde of god.

¶ And that by the worde of god all men ought to obey the potestates and gouernours of the worlde, as emperours, kynges and princis of all fortes, what name fo euer the faide supreme powers doo vie for the countreys in which they be, faynte Peter playnly dothe teache vs, in the fecond chapiter of his fyrst epistle, fayeng, Be ye fubiecte to euery humayn creature for goddis fake, whether it be kynge as chiefe heed, or dukes, or gouernours, as fente from god to the vengeannce and punyshemente of euyll doers, and to the laude of good doers; for fo is the wyll of god, fo that faynt Peter hym felfe in his Epifile commaundeth all worldly prynces in theyr offyce to be obeyd, as the minysters of god by all christen men.

¶ And accordynge vnto the fame, faynte Paule in the xiii. chapiter to the Romaines faythe, Euery lyuynge man be fubicete to the high powers, for the high powers be of god. And who fo euer refisteth the highe powers, refysteth

Byffhop of Durefme.

fysteth the ordynance of god, and purchafeth therby to him felf damnation: for the hyghe powers be the mynysters of god, to succour and lawde well doers; the mynysters of god, to punyishe euyll doers; and the mynysters of god, to doo inflice to all men: for whiche cause they receyued tribute; and lest men shulde forgette theyr duetie of obedyence to theyr princis, it is there thryfe repeted, that they be the mynisters of god, whose place in theyr gouernance they do reprefent; fo that vnto them al men must obey, apostels, patriarches, primates, archebyshoppes, byshoppes, priestes, and all of the clergie; and all noble men of what degree fo euer they be. being within their gouernaunce, with all the people also. And therfore the byshop of Rome oweth lykewyse to his souerain and superiour like fubication by the word of god, taught vnto vs by Peter and Paule, as other bishoppes do owe to theyr princes, vnder whom they be. And therfore Agatho the byshop of Rome, in whofe

whose tyme was the vi. synode & counsell general, after his election sent to the emperour then beinge at Constantinople to have his election alowed before he wolde be consecrate, after the olde custome at that tyme vsed. And an other byshoppe of Rome called Vitalianus dyd the same, as it is wrytten in the decrees, in the lxiii. distinction, in the chapitre begynnynge, Agatho; and as saynte Gregory and saynte Ambrose had done before theym, as it is written in the chapiter. Cum longe, in the same distinction, the byshops of Rome at that tyme followed the doctrine of sayncte Peter and saynte Paule leste vnto them, to be subjectes, and to obey theyr princes.

¶ The gospelle also teacheth vs in the xxii. chapiter of Luce, howe the apostels fell at contention amonge them selfes the nyghte before the passyon, who amonge them shulde be superiour, and aboue the other; whyche theyr contention Chryste discussed, fayeng on this wyse, The kynges of people and nations have domi-

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Byffhop of Durefme.

nion ouer them, and those that have power ouer them be called benefactors of them. But fo it shall not be amongest you, but who so euer amongest you is the greater, shall be as the yonger; and who foo euer amongest you shall be chiefe, shall be as a feruant and a minister. For who is superiour? he that sytteth at the table, or he that ferueth at the table? is not he superiour that sytteth? But I am amongeste you as he that mynystreth and serueth. And ye be those that have bydden with me in my temptations; and I ordeyn for you, as my father hath ordeyned for me a kyngdome, that ye shall eate and drynk at my bourde in my kyngdome, and thal fytte vpon feates, judgyng the xii. tribes of Ifrael. Here we doo fee, that Chryste wolde have the mekeste and moste humble to be chiefe in his flocke, by humilitie and by feruyce done to other, as Chryste, by example, had washed the fete of his apostelles the same nyghte a lyttell before. And it appereth also, that he wolde not leave

amongest his apostelles a worldly kyngdome, wherby they shulde worldely reggne ouer other, but that he ordeyned for them a heuenly kyngedome to reigne with hym in heauen, and to fytte with hym in iudgement, to iudge the xii. tribes of Ifraell, that is to fay, by the example of their fayth, who beleued in Christe, to condemne the infidelite of the Jewes that wolde not beleue in hym, but shamefully put him to deth. So that herby it is proued playnly, that Chryste lefte to his disciples no worldely kyngedome here in erthe to haue princis vnder them. A lyke dyfcuffynge of this contention of fuperioritie, whiche an other tyme rofe also emonge the apostelles, is conteyned in the tenth chapter of Mark, and the xx. chaptre of Mathewe, and by lyke wordes abfolued, that mekenes and not superiorite shulde be regarded amonge them, for the apostels, before the commynge of the holy goft, after the tyme of the refurrection, even at the tyme of Christis ascention, asked hym, whether he wolde reftore

Byshop of Duresme.

restore again the worldely kyngedome of Israell, for whiche kyngedome at that tyme they dyd loke, as Cleophas sayd in the last chapitre of Luce vnto Christ apperyng to hym and his selowe goinge in to Emaus, We trusted that he was the man that shulde have redemed Israell. And yet vnto this daye the iewes do loke for theyr Messias to come and to reigne amonge them by a worldely kyngedome in Hierusalem, as Dauid dyd, but Christe leste to his disciples no suché worldelye kyngedome, but sayde it shulde not be so emong them, as it was emongest the princis of the world.

¶ And where Christe, in the laste chapyter of Mathewe, sayde after his resurrection, All power is gyuen to me in heuen and in erthe, so that both in his goodheed and in his manhode also inseparably vnite in one persone, that is to saye, in one Christe, and two natures, god and man, he had all power gyuen to hym as man, whiche from the begynnynge he euer had as the sonne

of god, with god his father. Yet neuer the leffe he neuer chaunged the auctoritie of worldly kinges and princis, but by his owne word commanded them flylle to be obeyed by theyr fubiectes, as they had ben before his incarnation, fayinge in the xxii. chapyter of Matthewe, whan the Jewes axed hym whether they shulde paye tribute to Ceafar or noo, he bad theym gyue to Cefar those thynges that be his, and to god those thinges that be his, fygnifyenge vnto theym, that tribute was dewe to Cefar, and that theyr fowles were due to god. And in the xvii. chapiter of Mathewe it appeareth, that Christe bad Peter paye tribute for hym and his disciples, whan it was demaunded of hym. And Christe, as man, wolde not chaunge the order of obeyfaunce to worldly princis by their fubicctes, whiche he as god with his father had ordevned before his Incarnation, as fayncte Paule testifieth, fayenge, Worldely powers be ordeyned of god, & therfore who fo euer refysteth them dothe refyste god.

Bysshop of Duresme.

And that Christe hym selfe wolde not reigne here in erth, by a worldly and temporall kyngedome, it appereth in the vi. chapiter of John, where, after he hadde fedde fyue thousande Jewes, befydes women and chylder, with fyue barley loues and two fyshes, and the Jewes wold haue taken hym, and made hym theyr kynge, he fledde from theym, and wolde not confent vnto them, for the kyngdom that he came to ferche here in erthe was not a worldly and temporal kyngedome, but a heuenly and fpyrituall kyngedom, that is to faye, to reygne spirituallye, by grace and faythe in the hartes of all christen and faithfull people, of what degree or of what nation fo ever they be, and to tourne al people & nations, whiche at his comming were carnall & lyued after the luftes of the fleshe, to be spiritual, & to lyue after the luftes of the spirite, that Christe myght spiritually, with his father of heuen, reigne in the hartes of all men, whiche heauenly kyngedome fayncte John Baptist in the

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deferte preached ofte to the Jewes, fayenge, Repent you, and amend your lyues, for the kyngedome of heauen is at hande. After whose death Christ, intendynge to manyfeste hym selfe to the worlde, beganne his prechyng lykewyfe, fayenge, Do penaunce, for the kyngdom of heuen is at hand. And it is plainly expressed in the xiii. chapter of Matth. in the parable lykening the kingdom of heuen to a man, which dyd fowe good fede in his field, and after whyles he flepped, his enmy dyd fowe euyl fede in the fame, for Christ expoundyng that parable, faith, The good fede be the chyldern and inheritours of the kyngedome, fo the kyngedome that Christe seeketh here in erthe is a spirituall and heavenly kyngedome. And Christe fayde to Pylate, in the xviii. chapiter of John, My kyngdome is not of this worlde. And therfore those that go about to make of Christis spyrytuall kyngdome a worldly kyngdome, do falle into errour of fome heretykes, that loke that Christe after the daye of judgement

Bysshop of Duresine.

ment shall reygne with all his sayntes here in erthe carnally in Hierusalem, as the Jewes doo beleue that Messias is yet to come, and, whan he shall come, he shall reigne worldly in Jerusalem.

¶ So we doo fee, that Chryste lefte the worldely kyngedomes to prynces of the world, as is before expressed. But he commytted the preachynge of this heauenlye kyngedome to his apoftels, gynynge to them lyke commission and equall auctoritie to preache & teche the fame through all the worlde; fayeng, in the laft chapyter of Mathewe, after the wordes before declared, that all power was gyuen to hym in heuen and in erthe. Go ye forthe and teache all nations, baptyfynge theym in the name of the father, and of the fonne, and of the holy gofte, teach-Ynge them to kepe all those thynges whyche I haue commaunded you. Christe also, in the xx. Chapter of John, fayde the euenynge after his refurrection, whan he appered to his disciples,

the dores beinge shutte, As my father hath sente me, I do fende you; and after he had fo fayde, he brethed vppon them, fayinge, Whofe fynnes fo euer ye shall forgyue, be forgyuen; and whose fynnes ye shall reteyne be reteyned. And lykewyfe had faide to them all before his death, in the xviii. chapter of Mathewe, What thynges fo euer ye shall bynde vppon erthe shal be bounde in heauen, and what thynges fo euer ve shall lofe vppon erthe shal be leused in heauen, whiche power he gaue to them all equally and like, as well to all the refydewe as to Peter, whiche auctoritie Christe declareth, in the x. chapter of Luke, to be hyghe, and to be regarded of all men, and not to be contemned in any wyfe, fayinge, He that herith you, herith me, and he that herith me, hereth my father of heuen that hath fent me : and he that despiseth you, defpyfeth me, and he that defpyfeth me, defpyfeth my father of heuen, that hath fent me. At the day of iugemente Sodoma and Gomorra, whiche harde

Byffhop of Durefme.

harde not of Christ, shal be in better case than such despysers shal be.

I But here the byshoppe of Rome steppeth in, and faith, Peter hadde auctorite gyuen to him aboue all the refydue of the apostels, for Christe Tayde to hym in the xvi. chapiter of Matthewe, Thou arte Peter, and vpon this rocke I shall bylde my churche, and I shall give the the keis of the kyngedome of heuen, and what fo euer thou shalt bynde vpon erthe shal be bound in the heuens. This fayde Christ. And fayncte Peter is buryed at Rome, whose successor I am, and oughte to rule the churche as Peter dyd, and to be porter at heauen gates, as Peter was. And Christe sayde also to Peter, after his resurrection, Fede my shepe, which wordes he spake to hym onely, fo that therby he had auctoritie ouer all that be of Christis flocke, and I, as his fucceffour, have the fame, and therfore who foo wyl not obey me, kynge or prince, I wyl curfe him and depriue hym his kyngedome or feigno-

rie: for all power is gyuen to me that Christe had: and I am his vicar general, as Peter was here in erthe ouer all, and none but I, as Christe is in heuen.

This ambitious and pompoufe obiection is made by hym and his adherentes: and hath of late yeres moch troubled the worlde, and made differntion, debate, and open warre in all partes of Chrystendome, and nourysshed the same. But yf the byfshoppe of Rome wolde take those places after the right fense of them, as both the apostels them felfes taughte vs, and all the auncient befte lerned, and moofte holy interpretours do expound them, the worlde shulde be more at quietnesse than it is, where nowe by wronge interpretation the scripture is peruerted, and an other gospell in that poynt preached vnto vs than euer the apostels preached, soo that thoughe an aungell came from heuen, and wolde tell vs fuche newe expositions of those places as is now made, to turne the wordes which were fpoken

Byfshop of Duresme.

for fpiritual auctoritie, of preachynge the worde of god, and ministringe of the sacramentes, to a worldly auctoritie, we oughte to rejecte hym, as faynt Paule saythe in the syrst chapiter to the Galathiens.

¶ But to open the true fense of the scripture in the places aforefayd, it is to be observed that Christe, in the fayd xvi. chapiter of Mathewe, asked his dyscyples, whom men dyd fay that he was. Whervnto after answere given by them diverfly, some fayinge that he was John the Baptift, fome faying that he was Ely, fome faying that he was Jeremie, or oone of the prophetes, Christe asked them, Whom do ye say that I am? whervnto Peter answered for them al, for of al them the question was asked, as he was always redy to make answer, Thou arte Chryste the fonne of god that lyueth. Jefus answered, Bleffed be thou, Symon the fonne of Jona, for flesh and bloud hath not reueled this vnto the, but my father whiche is in heuen, and I fay to the,

Thou

Thou arte Peter, and vpon this rocke I shall bylde my churche, and the gates of hell shall not preuayle agaynste it, that is to fave, vpon this rocke of thy confessyon of me to be the sonne of god, I shall bylde my churche. For this confession conteyneth the hole summarye of our faythe and faluation, which confession fyrste was fpoken by the mouthe of Peter, who of all the xii. apostelles that Christe chose to sende into the worlde to preache his word, was the fyrst that with his mouthe vttered that confession and knowlegynge by which all Christen men must be faued, and without whyche noo man can be faued; as it is written in the x. chapter to the Romains by Paul, The worde of faythe that we do preache, is at hande in thy mouthe and in thyne harte, for if thou confesse with thy mouthe oure lorde Jefus, and with thy hart do beleue that god rayled hym frome death to lyfe, thou shalt be faued. Upon this fyrst confession of Peter, and not vpon the person of

Byfshop of Duresme.

Peter, the church is bylded. As Chryfostom expoundeth that place, in the xxvi. fermon of the feaft of Pentecoft, faying, Not vpon the perfon of Peter, but vpon the fayth Chryst hath bylded his churche. And what is the faithe? This. Thou art Christ the sonne of god that liueth. What is to fay, Vpon this rocke? that is, vpon this confession of Peter. And with this fayenge of Chrifostome, all auncient exposytours treatynge that place, do agree. For if we shulde expound that place, that the Churche is bylded vppon the persone of Peter, we shuld put an other foundation of the churche than Christe, whyche is dyrectedly agaynst faint Paule, faying in the iii. chapiter of the fyrste epistle to the Corinthians, no man may putte any other foundation, but that whiche is put alredy, whiche is Christe Jesu, and therfore that exposition, that the personne of Peter shoulde be the foundation of the church, shuld make of the trinitie a quater-

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nitie,

nitie, and put a fourth person besydes the trinitie, to be the foundation of the churche.

¶ And this fyrste confession of Peter by faith, that Christe is the sonne of god, is the preeminence and primacye, that Peter had before the other spoken of in the tenth of Mathewe, where in recitynge the names of the xii. apostels chosen by Christ, it is written, The fyrst is Symon Peter. For he fyrste confessed that fayth, that all men must be saued by. For who so dothe agree with Peter in his sayde fyrste confession, as all the apostels dyd, and as al we that pourpose to be saued muste doo, shall be saued, and who so doth not agree with that confession, shall be damned.

¶ And where he is called by many auncient and holy interpretours of the scripture for his faythe, sometyme the chyese of the apostels, sometyme the mouthe of the apostels, sometyme the prynce of the apostels, sometyme the presydente

Byfshop of Duresme.

be attribute by theym vnto hym for his forfayde fyrste confession, wherin all our faith is conteyned. And bycause he was of all the apostels moste ardent in fayth, and feared not beinge in great tempeste on the see, vpon Christis worde, to come oute of the shyppe, and go to hym vppon the water, beinge in great rage, whiche his dede declared his fayth to be meruailously vehement in Christe.

The greatnes and vehemency also of his fayth was declared in the ii. iii. and iiii. chapiters of the actes, whan the Jewes in the begynnynge, withstode the apostels preachynge the faythe of Chryst. For that Peter as most ardent in faithe of all the apostels was euer moste redye to defende the faith ageynst the impugners of it, speaking for them all vnto the people in defense of it, for the feruente loue that he bare to Christe.

¶ And as Peter was mooste ardente in faythe,

in whiche he had of god a moofte fyngular gyfte, fo was Paule moste feruen in zele bothe to wynne the Jewes to Christe, defyrynge the faluation of his countrey to wynne them to Christe, and wysshynge hym selfe in a maner to have ben separate from Christe, soo that they myghte haue bene faued therby: as it is written in the ix. chapter to the Romaynes, and also in zele to wynne all the gentyles and other nations to Chryst, as he wryteth in the seconde epystle to the Corinthians in the xi. chaptre, faying, Who is weake, and I am not weke with hym? who is offended, and I am not offended with hym? where he speaketh also of the care that he toke for all churches, whiche his feruent zele doth appere in many places of all his epiftles.

¶ And as Paule was feruent in zeale, fo was
John the Euangelist most excellent in innocency
& in charytie. Whervnto he chiefly exhorteth
al men in his first epistle. And al other the apostels had their speciall gystes dyuersly gyuen vnto
them.

Bysshop of Duresme.

them, as the giftes of almighty god be giuen diuersely, and not all to one man, as it is writen
in the xii. chapiter of the fyrste epistle to the Corinthians. And as Christe is called by sayncte
Paule in the xv. chapiter of the fyrste Epistle to
the Corinthians the first fruite of those that rose
from deth to lyse, so is Peter called the firste in
faythe, for he was the fyrste that with his mouthe
confessed it. And Epenetus is lykewyse callyd
by saynt Paule the fyrste that beleued in the
churche of Asia, in the xvi. chapter to the Romaynes. And the housholde of Stephan is the
fyrste that beleued in Achaia, in the laste chapiter
of the first epistle to the Corinthians.

¶ And that Peter shulde not have a rule above all other the apostels in all places, saynt Paule playnely sheweth in the ii. chapter to the Galathians, where he saith, that as the apostelshyp of the Circumcision, that is to saye of the Jewes, was guen by Christe to Peter, so was the apostelshyp of the gentyls gyven to me among the

gentils, fo that there they deuided them felfis afonder that Peter, James, and John, shulde go preache the faith to the Jewes, and Paule and Barnabas shulde go preache to the gentyls, as they dyd. Here it appereth, that Paule knewe no primacie of Peter, concernynge people or places, but among the Jewes. For whiche caufe Peter diffembled in Antioche to eate of the gentyls meates, whan the Jewes came thither, leste he shoulde offende his flocke of the Jewes committed to hym, in whiche matter Paule defendynge the lybertie of meates that he hadde preached to the gentyles, withstode hym. And faynte Ambrose expoundynge that place faythe, The prymacye of the Jewes was gyuen chyefly to Peter, all be it James and John were joyned with hym, as the prymacye of Gentyles was gyuen to Paule, Albeit Barnabas was joyned with hym, foo that Peter had not a rule ouer all.

¶ And also that fayncte Peter hym selfe knewe no suche primacye ouer all people and places gyuen

gyuen vnto hym, it appereth playnly in the x. of the actes, where faint Peter after the commynge of the holye goofte, beinge at Joppa, and fent for by Cornelius to come to hym than being in Cefarea, durste not go to hym without a vysion of a shete latten downe from heauen, conteynynge all maner of beaftes, byrdes, and ferpentes, whereof he was bydden eate, and repute not those meates vncleane, that god had purged. Whiche vyfion opened vnto hym, that he shulde not refuse the gentyls, whom the Jewes dyd abhorre as vncleane. Nowe if he had knowen his commission to be over all, he shulde not have neded any fuche vifyon, but he hym felf vnderstode it, not so large or aboue the other. But he remembred well, that Christe in the laste chapyter of Luke, badde them begynne fyrste at Hierufalem to preache to the Jewes, as he dyd. And after his returne to Hierufalem ageyn from Cefarea, he made a great excuse to the Jewes of his flocke offended with his goinge thither, writen

in the xi. chapiter of the actes, foo it apperethe, that Peter hym felfe dothe agree with faynte Paule, that his commission and auctoritie was amonge the Jewes, as Paules was amonge the gentyls.

I And that all the apostels had like dignitie and auctoritie, it appereth by faynte Paul in the ii. chapter to the Ephefians, where he faithe, Nowe ye be not gueftes and ftrangers, but ye be citifens and domestikes of almyghty god bylded vppon the foundation of the apostelles and the prophetes, Christ beinge the corner stone vpon whom euery edifyce bylded groweth to be a holy temple in oure lorde. Here he fayth, that they be bylded not vppon the foundation of Peter onely, but vpon the foundation of the apostelles, fo that all they be in the foundation fet vpon Christ the very rocke, whervpon the hole church standeth. So lykewise in the xxi. chapter of the Apocalypse it is wrytten, that the wall of heuenly Hierusalem, the citie of almyghte god, whyche

whyche is the churche, Christis espouse, hath xii. foundations, and in theym the names of the xii. apostels wrytten, soo that the name of Peter is not there wrytten onely, for the xii. apostels throughe all the worlde, as well as Peter, preached Christ to be the sonne of god, who is the very rocke whervpon all our fayth is founded.

¶ Sayncte Cyprian also saythe in his boke of the simplicitie of prelates, that all the apostels had equall power and dignitie gyuen to them by Christ. And bycause all shulde preache cone thynge, therfore the begynnynge therof syrste beganne by one, whiche was Peter, who confessed for them all, that Christ was the sonne of god that lyueth, sayinge further, that in the churche there is one office of all bysshops, where euerye man hath a parte allotted holly vnto hym. Nowe if the byshop of Rome may medle ouer all, where he wyll, then euerye man hath not holly his parte, for the bysshop of Rome maye medle

medle in his parte with hym, foo that he hath it not holly, which is agein Ciprian.

¶ And where Christe sayd, that he wold gyue to Peter the keyes of heaven, that was sayd to hym not for hym selfe onely, but for the hole churche, whiche confessione the faithe that he dyd, shulde have the keys of heaven as well as he, as saint Augustin sayth, expoundynge the gospel of John in the syfty treaty.

And as to the auctoritie of the laste chapter of John, where Christ said thrife to Peter, Fede my shepe, after he hadde confessed to loue Christ, thrise asked, that place is, as Cyrillus sayth, expoundynge the same, thus to be vnderstande: that bicause Peter hadde thrise denyed Christe, wherby he thought hym selfe he had loste his apostelshyp, Christe to comforte hym ageyne, and to restore hym to his office, that he had loste, asked hym thrise, whether he loued hym, and so restored him ageyne to his office, whiche

els he durste not haue presumed vnto, sayeng to hym, Fede my shepe. With whiche exposition the ancient holy expositours of that place do agree.

¶ And where it is fayde, that those wordes were spoken onely to Peter, wherby he ought to haue a preeminence aboue the other, Saynt Paule in the xx. chapiter of the actes proueth the contrarye, where faynt Paule fayde to all the byffhops affembled at Milete, Take heede to youre felues, and to all your flocke, in whiche the holy goofte hath put you to gouerne his churche, whiche worde, To gouerne, is in the origynall texte of Greke Pimenin, the same worde that Christe spake to Peter, and doth fignify to fede and gouerne the shepe, as the shepeherde ought to do, fo that faynte Paule fayth, that the holye goofte hath ordeyned all byfhops to fede their flocke, as faynte Peter was bydden do. Saynt Peter also in the laste chapiter of his fyrste epystle sayth, Ye that be priestes, fede the flocke

flocke of god emongeste you, whiche worde there fpoken to all pristis is the same worde that Christe spake to Peter.

¶ So it appereth playnely by the scriptures afore sayde, conferred to gether, that nother the xvi. chapter of Mathew nor the xxi. of John do proue, that Peter had power, auctoritie or dygnitie gyuen by Chryste ouer all the other, that they shulde be vnder hym, and yet his primacie that he sirste of al the apostels confessed our fayth, that Christe is the sonne of god, with whiche his confession all the apostels dydde confente, and preched the same, standeth still. And all that wyll be saued must follow that lesson that he sirst taughte vs to confesse. And so the byshoppes of Romes power ouer all, whiche he wolde proue by those places wrong alleged for his pourpose, vtterly qualeth, and is not proued.

¶ Befides this, whan Faustinus legate to the byshop of Rome alleged, in the vi. counsel Carthaginense, that the bysshop of Rome ought

Byffhop of Duresme.

to have the orderynge of all great matters in all places by his fupreme auctoritie, he alleged no feripture for him, for at that time no feripture was thought to make for it: but he alleged, vntruely, the fyrste generall counsayle Nicene, in whiche Arrius the heretyke was condemned, to make for that pourpofe, which after the boke was brought forth, and no fuche article founde in it, but the contrarye, yet the counfelle at that tyme fent to Constantinople, Alexandria, and Antioche, where the patryarchall fees were, to have the true copye of the counsel Nicene, whiche was fent vnto theym, and also from Rome, whether they fente alfoo for that pourpole. And after they founde noo fuche article in it, but in the fyfth chapyter therof the contrarye, that all causes ecclefiasticall shulde eyther be determyned within the diocefe, or elles yf any were greued, than to appeale to the counfel prouinciall, and there the matter to take ful ende, fo that for no fuche causes men shulde go out of

F their

their prouince, the hole counfell Carthaginence wrote to Celestine, at that tyme beinge bysshop of Rome, that fens the councel Nicene had no fuche article in it, as was vntrewely alleged by Faustinus, but the contrarye, they defired hym to absteyn after to make any more suche demaunde, denouncynge vnto hym, that they wold not fuffre any caufe, great or fmall, to be brought by appele out of their countrey. And thervpon made a lawe, that no man shuld appeale out of the countreve of Aphrike, vppon peyne to be denounced accurfed. Wherwith the byshop of Rome euer after held hym content, and made no more busynes with them, seinge he had nought to fave for hym felfe to the contrary. And at this counsel, amongest other, faynt Augustine was prefente, and subscrybed the same, whyche he wold not have done, if he had knowen or taken any parte of the gospel or of the scripture to be contrary.

¶ It is also determined in the vi. article of the

the fayd counsel Nicene, that in the orient the byshop of Antioche shoulde be chiefe, in Egypte the byshop of Alexandria, about Rome the byshop of Rome, and lykewise in other countreyes metropolitans shulde have their preemynence, so that the bysshop of Rome neuer hadde medlynge in those countreys.

¶ And in the next article folowynge, the byshop of Hierusalem, which citie before had bene distroyed and almoste desolate, is restored to his olde prerogative to be the chiefe in Palestyne and the countrey of Jure: whiche churche of Hierusalem, if places shulde be regarded, shoulde be the chiefe, for there was accomplysshed the mistery of our redemption, and Christ hym selfe, the eternall worde and sonne of god, there preached in personne, and, after his ascencion, all the apostels & disciples, and saynete Paule also preached there in person: the hole xii. apostels began syrst there, as Christ had commanded, to have the saying of Esai the prophete in the ii.

chapter

chapter fulfilled, where he faith, The law shall go forth out of Sion, and the word of god out of Hierusalem, whyche place saynt Hierome there expoundyng sayth, that the churche syrste founded at Hierusalem dyd sowe abrode al other churches of the worlde. And at that tyme, and a good season after, Rome had not hard tel of Christe, so that the Churche of Rome muste nedes confesse that they came out of Hierusalem, which was their mother, as she was to all other churches, as Esai had prophecied.

¶ And nowe fens the pourpose and ambycious objection of the bishop of Rome is clerely auoyded, let vs retourne to our purpose, to declare what commyssyon was gyuen by Christ to his apostels. We shewed byfore that he bad them preache and teache to all men all thynges that he had commanded theym: and in the x. chapyter of Matthew and of Luce, he sheweth them howe they shall enter theyr charge, sayeng, Into what howse or place so ever ye shall arrive,

fyrfte

fyrste ye shall saye, Peace be to this howse: and if the child of peace be there, he shall receyue you, and yf they wyll not receyue you, than go forthe oute of the howse or citie, and wype the duste of your shoes agaynst them, in wytnesse of youre laboure: for Sodoma and Gomorra shall be in better case at the day of Judgement than they that wol not here you. And as Christe commaunded theym to make theyr entre with mencion of peace, fo orahe him felfe after his refurrection, apperynge to his disciples the euenynge next after, whan the doores were shutte, sayenge to theym, Peace be with you. And the apostels in theyr epiftles do begynne with defyrynge grace and peace to be with theym, to whome they wryte. Christe faythe also in the xiii. chapiter of John, By this shall all men knowe that ye be my difcyples, yf ye loue eche other. For where charitie is, there can be no debate, but all peace, and where it lacketh, discorde dothe enfue. Chryft fayde alfo to his apostels in the ix.

F 2

chapiter

chapiter of Marc, Haue peace amongest you. Saint Paul fayth alfo to the Hebrues in the xii. chapiter, Folowe peace with al men, and holynes, withoute whiche no man shall see god. And in the xii. chapiter to the Romaynes he fayth, As moche as is in you, have peace with all men, and in the xiiii. he fayth, That the kyngdome of god is inflice and peace and ioy in the holy goft. And Chrift, whan he shuld go out of this worlde, left to his disciples peace, so tat peace and charitie ought to be emongeste al christen men, and who fo preacheth not peace, but debate, commeth not frome Christe, but from Satan.

¶ But the byshop of Rome, bycause he can not longer in this realme wrongfully vie his vfurped power in all thynges as he was wonte to doo, and fucke oute of this realme, by auaryce infaciable, innumerable fommes of money yerelye, to the great exhausting of the same, he therfore, moued and replete with furiouse ire and peftilente malice, goth about to stirre all Christen

veligolis.

67

Bysshop of Duresme.

Christen nations, that wyl gyue eares to his diuellishe inchantmentes, to moue warre againste this realme of England, gyuynge it in pray to al those that by his dyuellysshe instigation wyll inuade it, whiche fewe wordes, to gyue it in praye, howe great myschefe they doo conteyne, I shall open to the thou trewe englysshe man. Fyrste to make this realme a praye to al venturers, al spoylers, all snaphanses, all forlornehopes, all cormerauntes, all rauenours of the worlde, that wyll inuade this realme, is to fave, thou poffeffyoner of any landes of this realme, of what degree fo ever thou be, fro the highest to the loweft, shalte be flayne and dystroyed, and thy landes taken frome the by those that wyl haue al for them felfes. And thou mayste be sure to be flayne, for they wylle not fuffer the nor none of thy progeny to lyue to make any clayme afterward, or to be reuenged, for that were theyr vnfuertie. Thy wyfe shall be abused before thy face, thy doughter likewife defloured before the,

thy chyldern flayne before thyne eyes, thyne howfe fpoyled, thy cattell dryuen away and folde before thy vyfage, thy plate, thy money by force taken from the. All thy goodes wherein thou haft any delyte, or had gathered for thy chyldren, rauened, broken and diftrybute in thy prefence, that euery rauenor may haue his fhare.

Thou marchant art fure to be flayne, for thou haste eyther money or ware, or both, which they ferch for. Thou bysshop or priest, what so ever thou be, shalt never escape, bycause thou woldeste not take the byshop of Romes parte, and rebell agaynst god and thy prince, as he doth. If thou shalte slee, and scaape for a feafone, what so ever thou be, thou shalt se & here of soo myche myserye and abhomynation, that thou shalte sudge them happye that be deade before. For sure it is, thou shalte not synally escape, for to take the hole realme in praye is to kylle the hole people, and to take the place for them selfes. As they wyll do if they can.

¶ And the byshop of Rome nowe of late, to set forth his peftylent malyce the more, hath allured to his purpose a subjecte of this realme, Raynolde Pole, commen of a noble bloudde, and thereby the more errant traytour, to go aboute fro prince to prince, and from countrey to countreye, to ftirre theym to warre agaynft this realme, and to distroy the same, beinge his native contrey, whose pestilent purpose albeit the princis that he breaketh it vnto haue in myche abhomination, bothe for that the byshop of Rome (who beinge a byshop shulde procure peace) is a styrrer of warre, and bycause this moste errant and vnkynde traytour is his mynister to fo diuelyshe a purpose to distroy the countreye that he was borne in, whiche any heathen man wolde abhorre to doo. But for all that, without shame he stylle gothe on, exhortynge therevnto all princis that wyll here hym, who do abhorre to fe fuche vnnaturalnesse in any manne, as he shamles dothe fet forwardes, whose perniciouse treafons

treasons late fecretely wroughte againste this realme, haue benne by the worke of almyghty god fo meruayloufly detected, and by his owne brother, without lokynge therfore fo disclosed, and condygne punyshement ensued, that hereafter, god wyllynge, they shall not take any more fuche rote to the noyfaunce of this realme. And where all nations of gentils, by reason and by lawe of nature, doo preferre their countrey before their parentes, foo that for theyr countreye they wyll dye agaynste their parentes beinge traytours, this peftilent man, worfe than a pagan, is not ashamed to destroy if he coud his natyue countrey. And wher as Curtius a hethen man was contente for fauyng of the citie of Rome, where he was borne, to leape into a gapyng of the erth, whiche by the illusions of the dyuell it was aunswered shulde not be shutte, but that it muste fyrste haue one, this perniciouse man is contente to runne heedlynge in to hell, fo that he maye destroye therby his natyue countrey of England,

England, being in that behalf incomparably worse than any pagan. And besydes his pestylent treason, his vnkyndnesse against the kynges maiestie, who broughte hym vp of a chylde, and promoted both hym, and restored his bloude, beinge attaynted, to be of the peres of this realme, and gaue hym money yerely oute of his cossers to synde hym honourably at study, maketh his treason myche more detestable to all the worlde, and hym to be reputed more wylde and cruell than any tygre.

¶ But for all this thou englyfhe manne take courage vnto the, and be nothynge affrayd. Thou haft god on thy fyde, who hath gyuen this realme to the generation of englyfhemen, to euery man in his degre, after the lawes of the fame: thou haft a noble, victorious and vertuous kynge, hardy as a lyon, who wyll not fuffre the to be foo deuoured by fuche wylde beaftes, only take an englyfhe hart vnto the, and myftrufte- not god, but truft firmely in hym. And furely the ruine

ruine intended ageynst the shall fall in their owne neckes that intende it. And feare not, though the dyuell and his disciples be agaynste the, for god, thy protectoure, is stronger than he and they, and shall by his grace gyue hym and them a fall.

¶ And to shewe vnto the, that god is on thy fyde, consyder, that it is written in the vi. chapter of the prouerbes, that amongest many crimes there rehersed that god hateth, chiefly he dothe deteste those persones that sowe dyscorde amonge theyr bretherne, as all we christen men be brethern vnder our heauenly father. Also it is written in the viii. chapter of John, that those that do stire men to murder, be childern of the dyuell, whiche was frome the begynnynge of mankynde a murderer, and brought Adam to synne, and therby to deathe, as the Jewes, his childer, stirred the people to put Christ to deth: saynt Paule also in the last chapiter to the Romaynes warneth them to be ware of those that

do make diffention & debate among them ageynste the doctrine that he hadde taught them, and byddeth them eschewe their company, wherin the holy gooste wrought in Paule: for these many yeres paste, lyttell warre hath ben in these partes of Christendome, but the bysshop of Rome eyther hath ben a styrrer of it, or a nouryssher of it, and seldome any compounder of it, onlesse it were for his ambition or profite.

¶ Wherfore fens as faynte Paule faithe in the xiiii. chapter of the fyrste epystel to the Corinthians, that god is not god of dissension, but of peace, who commaundeth by his worde peace alwayes to be kepte, we are fure that all those that goo about to breake peace betwene realmes, and to brynge them to warre, ar the chylder of the deuyll. What holy names soo euer they pretende to cloke their pestilent malyce withall, whiche clokynge vnder hypocrify is double dyuellisshenes, and of Christe moste detested, bycause vnder his blessed name they do plaie the

deuyls parte. And therfore fens Christ is on our fyde agaynft them, let vs not feare them at all. But putting our confidence in almyghtye god, and cleauinge faste to the kinges maiestie, our fupreme hed in erth next vnder Christ of this church of Englande, as faithfull subjectes by goddis lawe ought to do, though they go about to flire Gog and Magog & all the rauenors of the worlde ageynst vs, we trust in god verily, and doubte not, but they shal have such a ruine & ouerthrow, as is prophecied by Ezechiel in the xxxix. chapiter, agaynst Gog and Magog going about to diffroye the people of god, whome the people of god shall so vanquish and ouer throw on the mountaynes of Ifrael, that none of them shal escape, but their carkafes there to lye to be deuoured by kytes & crowes & byrdes of the ayre. And if they shal perfyst in their pestilent malice to make inuasyon into this realme, than lette vs wyshe that their great capteyne Gog, I meane the bysshop of Rome,

of the same cuppe, that he maliciously gothe about to prepare for vs, that the people of god myght after surely lyne in peace.

And nowe that we have spoken of disobedience done to man agaynste goddis lawe, let vs somewhat speake of disobedience dayly done to god by vs al against goddis law, which our disobedience is so greate, that the tonge of man can not expresse it, for Christe saith in the xix. chapiter of Matthewe to hym, that asked what he shulde do to come to everlastyng lyse, Is thou wylt enter into everlasting lyse, kepe the commandementes, whiche he there rehersed vnto hym, whan he asked whyche they were: they be written in the xx. chapiter of Exodi, tenne in nomber. And bycause I doubte not but ye knowe them, for bresenes of tyme I shall omytte to reherse them.

¶ In the olde lawe, whiche expresseth rewardes temporall for the capacitie of the grosse carnall people

people of Ifraell, manye worldly pleafures and rewardes be promyfed to the kepers of thofe commandementes, and meruaylous great troubles and peynes be threttened to the breakers and transgressours of them. All whiche be conteyned in the xxviii. chapiter of the Deuteronomye, in foo myche that in the viii. chapyter of that boke, the people of Ifraell is thretned by almyghtve god to be expellyd out of the lande promyfed vnto them, if they shuld not kepe those commandementes and lawes by hym gyuen vnto them. The prophete Dauid faythe also in the Ixxxviii. pfalme, If the chylder of Dauid leaue my lawes, and kepe not my commandementes. I shall with a rodde vysite their iniquities and theyr fynnes with beatynges. But our fauior Christe regardynge the forgetfulnes of mannes memorye, leste he shulde not remember the hole nomber of tenne, bathe brought them all into two commandementes, compryfynge in effect the hole tenne: of the which two expressed in

the xxii. chapiter of Matthewe, the fyrste is, Thou shalt loue thy lorde god with all thy hart, with all thy sowle, with all thy mynde. This is the fyrst and greattest commandement, conteyning in it iiii. commandements of the fyrste table, whyche be these. Thou shalte have no other goddes in my syght. Thou shalte grave noo ymage of thinges that be in heuen aboue or in erthe benethe, or in the water vnder the erthe, nor with adoration worshyppe them. Thou shalte not take the name of god in vayne. Thou shalte fanctifie thy sabbotte daye. No man wylle breake any of these iiii. commandements that loueth god aboue all thynge.

The feconde commaundement given there by Christe is lyke vnto the fyrste, that thou shalte love thy neighboure as thy selfe, whyche comprehendeth all the vi. commandementes of the seconde table, whiche be these. Thou shalt honoure thy father and thy mother. Thou shalte not commytte auoutrie. Thou shalte not steale.

G 2 Thou

Thou shalt not beare fals witnes. Thou shalte not luste to have thy neyghbours hous, nor his wyse, nor his servant, nor his mayde, nor any of his goodes. No man that loueth his neyghboure as him selfe wyl offend hym in any of these, for sens he loueth hym selfe so welle, that he canne not be content that his neyghbour shall offende hym in any of these, he in louyng his neyghbour as hym selfe wyll not offende his neyghboure in any of these.

¶ In these two commandementes, sayth Chryste, all the lawe and the prophetes be conteyned.

¶ But for al this we thus plainly beinge taught by Christe do fall heedlynge into all kyndes of vices, for where we oughte to loue god aboue all thynge, we loue the worlde and worldly thynges aboue god ageynste the counsell of fayncte John, in the ii. chapiter of his fyrst epistle. For we be so given to concupiscence of the sleshe, that what soo ever it lusteth to have, we minyster it vnto it, to the concupiscence of

our eyes, that what fo euer we doo fee that liketh vs, we wyl haue it by one meanes or other. We be fo highe also of mynd and prowde in hart, that we wyll mounte aboue our degree, fufferynge none to be aboue vs, whiche thre fautes do comprehende all vyces of the worlde, fo that we maye fave with the prophete Ofee in his iiii. chapter, There is no truthe, there is no mercy or pitie, there is no knoweledge of god lefte vpon the erth. Backbytynge, lyinge, murder, thefte, aduoutrie hathe ouerflowen the worlde. Periury reigneth euery where, and great pytie it is to fee howe the preciouse name of almyghtye god is taken in vaine in all places. Noo othe shulde be gyuen, but three thynges concurrent, as Hieremy the prophete in his iiii. chapiter teacheth vs, that is to fay, In judgement, whan a man is called thither to shewe the trouthe. And for inflice there to be mynistred, to put away wronge doynge. And for trouthe, that falsehode may take no place there. Elles

no othe shulde be gyuen by goddis lawe, but we shuld affirme our faying by ye ye, and deny by nay nay, as Christe taughte vs in the v. of Mathewe. But now every thynge that we affirme or deny muste have an othe coupled with it, whan men do bye or felle any thynge, moo othes be oftetymes enterchanged betwyxte them, than pens that the thyng is folde for. In communication and all pastimes, as manye othes as wordes be vfed. In playenge at any games there the tearynge of goddis name, and particular mention of all the woundes and peynes that Christe fuffered for vs, be contumeliouselye in vayne brought forthe. If a muster shuld be taken of fwearers, I thynke that fome croked peces shoulde be founde, not able to take the kynges wages, that wolde fweare as greatte othes, and as manye of them, as the beste and moste able man on the fielde. They thynke that greatte othes do make theym to be of more estymation, and therfore they sweare at euerye worde: but furely they be fowelye

Byffhop of Durefme.

fowelye deceyued, for othes be ordeyned where nede is that trewthe shall not perysshe, and that they may fynylshe debates amonge menne, as Paule faythe in the fyxth chapiter to the Hebrewes. But he that at euerye worde fweareth, declareth playnely that noo credence is to be gyuen to any his wordes, and therfore he joynthe to every worde an othe, as a fuertie of the rewthe therof, knowledgyng the lacke of trewthe to be in his wordes: as yf a manne wolde offre a greatte fubstantiall furetie, whan he wolde borowe penye of his neyghbour, he playnly shulde make his neyghbour thereby to thynke, that he were of noo credence that wolde for fo fmall a matter offer fo great a fuertie, where no nede is fo to do.

¶ I feare me the great role of xx. cubites in lengthe and x. cubytes in bredthe, whiche the prophete Zacharie fawe fleinge in the aire in the v. chaptre, whiche, as the aungell flewed to hym, dyd conteyn the great malediction of god ageinst theses

theues and ageynst swearers, that shulde be iuged by it, do slye nowe ouer our heedes. I pray god we may auoyd the danger of it, and absteyn hereaster so to take the name of god in vayne as is nowe commonly vsed.

¶ We doo professe the fayth of Chryste, and doo fpeake of the gospell with oure mouthe, and haue the booke ofte in oure handes, but we lerne it not as we shulde do, for the gospel is giuen to vs to know god thereby, and to be a rule to lyue by: but we moche do talke of it, whiche is very well done, and yet we nothyng regard to amende our lyues therby, and to lyue as it byddeth vs : but we doo vie the gospel as if it were a boke of problemes to dyspute vppon, and care not to amende oure lyuynge, as it teacheth vs, whyche shall be to our great punyfhement. For a feruant that knoweth his lordes plefure, and not fulfyllynge it, is more greuoufely to be punished than he that knoweth it not, as Christe faythe in the xii. chapiter of

Luce.

Byffhop of Durefme.

Luce. We myche extolle fayth, as it is myche worthy. But workes and deedes many men care not for, fayenge, god regardeth them nothynge: for faithe alone iustifieth vs, and not our workes.

Here fyrste of all it is to be observed, that no dede nor worke that is doone by man without faithe, can euer helpe hym to heuen: for lyke as a man that renneth out of the race, where the course is sette, though he runne neuer so faste, wynneth no game, fo a man that doth good dedes morall, without faythe, deferueth of god no rewarde: for withoute faythe it is impossible to please god, as sayncte Paule sayth in the xi. chapiter to the Hebrues. But if he do good dedes with faith, than they be acceptable to god, and he wyll reward hym for them. And faynt Paule teacheth vs always to be occupyed in doynge of good workes, for al be it no man may be instified by his workes alone, yet after he hath faith he must joyne good workes with it, yf he haue any tyme therto, or els his faith is vnprofytable

vnprofytable vnto hym: for the faythe that by grace dothe iustysie, is the faithe that worketh by Charytie, as faynt Paule fayth to the Galathians in the fyste chapiter, and not an ydell faith, whych faynt James in his epistle calleth a deed faythe.

¶ Saynt Paul fayth also in the second chapiter to the Romains, that the herers of the lawe be not instified before God, but the doers of the lawe. And faynt James, in his epystle in the syrste Chapyter, doth lyken hym that heareth the worde of god, and dothe not thereafter, vnto a manne that loketh in a glasse, and after he hath soo doone, layeth it downe, and forgetteth that he looked in it, and thynketh of other matters.

¶ And where they fay, that fayth alone iustifieth, that is vntrewe, and agaynste sayncte James in the ii. chapiter of his epistell, sayenge, that a man is not iustified by his faithe alone. Also to iustification of a synner repentance of his euylle lyse paste is necessarily syrste required, and muste

Byffhop of Durefme.

muste nedes be ioyned with faith before he be instified: for elles yf he repent not, he remayneth styl in synne, and so he is not yet instified, and all the preachyng of Christe and his apostelles begynneth at repentance and penance, so that faithe without that can not helpe. Wherfore it is neuer true, that faith alone instifyeth, for grace of god muste goo before faithe, and on our behalfe repentance and charitie muste be ioyned with faythe. And as faith is the gyste of god, so is penaunce, and so is charitie, so is hope: but the grace of god, who granteth all, goth before all.

¶ Truth it is that our good dedes done before faithe, doo not instifie for lacke of faith, but ioyned vnto faythe, they doo helpe: or commyng after faith, they helpe to make vs more instified, as it is writen in the xxi. of the apocalipse, Let hym that is ryghtwyse, be yet more instified.

¶ And that almyghtye god requireth of vs H good

good workes, it appeareth in the xxi. chapiter of Mathewe, & the xi. of Marc, where Christe commynge to a figge tree, full of leaues, hauyng no fruite, whyche he fought in it, by his curfe dyd make it fere: fo if we being the tre, bring not forth fruite of good workes, hauvnge tyme therto, neyther the roote of faythe, nor the leaues of wordes can alone helpe vs. An other parable in the xiii. of Luc proueth the fame, where a man hauvnge a vyneyarde, and in the fame a fygge tree that bare no fruite, badde cutte it downe, and at the request of his gardyner, fuffred it yet longer, to fe if donge layde to the roote wolde helpe it: as oft almyghty god being the lorde of the vyneyarde, fuffreth vs beinge bareyne to haue space to repent, and bringe forth fruite of good workes. For it is written in the thirde of Matthewe, that every tree that bringeth not forth good fruite, shal be cut downe, and caste into the fyre.

¶ After as our deedes be, fo shall oure iudgement

Byffhop of Durefme.

ment be, as Christe sayth in the xvi. of Mathew, the sonne of man shal come in the glorye of his father with his aungels, and shall rewarde euery man after his workes. Saynt Paul in the ii. chaptre to the Romaynes sayth also lykewise, that god wyll rewarde euerye man after his dedes, good or euyll. And in the iiii. chaptre of the syrste epystle to the Corinthians he sayth, that euery man shall receyue his hyre, after as his labour is, soo that for good dedes done with faythe he shall receyue rewarde, and for euel dedes done after fayth, or out of fayth, he shall receyue punishement.

Therfore those that say, that god regardeth not our workes done with faythe, do say agaynst Chryst, and his doctrine gyuen to vs by hym, and by his apostelles. For sens our workes done with fayth be the measure of our rewarde to be greater or smaller, as they shall be sounde to be greater or smaller, who soo saythe, that god regardeth not them, saythe he regardeth not the measure

measure of our rewarde: and yet he sayth it shall be measured after our dedes done with saythe, and soo he saythe agaynst Christe. Saint Paule saythe also in the ii. chapytre to the Ephesians, that by sayth, whiche is the gyste of god, we be of newe create in Chryste, and in good workes that we may walke forwardes in theym: and sense he hath create vs in good workes to walk in them, he must nedes regarde theym, or els he cared not what he create, which is blasphemie and denyall of his highe prouidence.

¶ Nowe this holye weke we be bydden and called to come to the great supper of our blessed lorde Chryste Jesus, and to eate of the heuenly meate and of the bred of lyse, that came from heaven, the blessed body of our sauyour Jesu Christe in the sacrament of the aulter, unto whiche we may not go in our sylthy and spotted cote, lesse we commynge thyther, not hauynge the cleane garmente of our soule, that we receyued

ceyued at our baptisme, be expelled out of the feaste. And therfore we muste make cleane our garmente, before we be bolde to goo thyther. But I feare me fore, left many shall make such worldly excuses as be written in a parable in the xiiii. chapiter of Luke, fome fayeng, they be newe maryed, and therfore they may not come, whyche do fygnifie men gyuen fo to carnall pleafure of the body, that they care not to come to heuen: fome fayinge, they have boughte fyue voke of oxen, whiche doo fygnyfye those that followe the fenfualitie of theyr fyue fenfes and worldly bufynes: fome fayenge, that they have bought a vyllage, whiche fygnifie those that purchase landes here in erthe, and care not by faithe and good liuvnge to purchase heuen. All whiche fort of men shall not taste of that supper, as it is there written. But god forbyd, that any of vs shuld be of that forte. And therfore lette vs euery man prepare our felfe, and make cleane our spotted and fylthye garment. Lette vs purge

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and purifie the tabernacle of our fowle, and make it a lodgynge worthy to receyue Christe into our house, and not to dysdayn vs, for the sylthynesse of our vncleane lyuynge.

¶ But howe maye this be done, and by what meanes? furely furely by no meane but by penaunce, and repentaunce, and callynge for mereye to all myghtye god with a forowfull harte, that we hauynge receyued foo innumerable benefytes of god, fo lytel haue regarded our obedience to his commandementes, proudly and vnkyndly defpyfyng hym, and more regarding our own wretched concupifcence and pleafure in all worldly delytes, then god. Let vs folowe the exhortation of almightye god, spoken to vs by the mouthe of Johell in the ii. chaptre, fayinge, Turne ye fynners againe to me by fastynge, by wepynge, by myche lamentynge your myferable eftate, and teare funder your hartes, and not your clothes. Almyghty god wyll rather regarde a forowfull and contryte harte to dwell

Byffhop of Durefme.

in it, than all the temples that we can bylde for hym. As it is written in the laste chapiter of Efai, Let vs knowlege and confesse our owne fautes fyrst, before we be accused of them at iudgement. Lette vs wepe for our vngracious lyfe: and fure it is, god wyll regarde our teares. Dauid fayth in the lv. pfalme, Almyghtye god, I have shewed my lyfe to the, and thou haste putte my teares in thy fyghte. We that have vied our eyes all the yere in regardyng worldly pleafures, fo that through vehemente ioye fomtymes the teares have brafte out with myche lawghynge, nowe latte vs wepe, as Dauid techeth vs in the Cxviii. pfalme, fayenge to almyghtye god, The teares have brafte oute of my eyes, bycaufe they have not regarded and kepte thy lawe. Let vs folowe the counfelle of faynt Paule in the vi. chapiter to the Romaynes, fayenge to vs, As ye have gyuen your members to ferue to iniustyce, to do wronge, soo lykewyse gyue youre members to ferue inflice to your fanctifienge.

fanctifienge. Dauid fayth also in the vi. pfalme, I have travayled in my wavlyng, I shal washe euerye nyghte my bedde with wepynge teares. And after that he faythe, God hathe herde the voyce of my wepynge, for god dothe regarde. teares commynge forthe out of a forowfull and contrite harte. If thou faye thou canste not wepe, thou doeste confesse thy folye. For yf thou lefe by example any fubstance of worldely goodes, as yf thy house be robbed, thy shyppe laden with marchandyfe peryfshed in the fee, thy wyfe that thou dyd loue, departed, thy fonne deade, than thou canste weepe myche more thanne ynough: and where thy fowle is by fynne departed from almyghty god, whiche departynge from hym is the very deathe of the fowle, and lyeth flynkynge in fynne, not foure dayes as the body of Lazarus dyd in his graue, but myche more than foure monthes, ve thrife, foure monethes, canst thou not wepe? Surely thou hafte great cause to lament thy selfe. For

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what exchaunge canft thou deuyse to make, so dere to the as thy sowle is?

Wherfore lette vs with the fworde of the spirite, whiche as saynt Paule sayth is the worde of god, make a quycke sacrifice of our selfes, with a forowful hart, bycause we have broken goddis commandementes, applienge the sharpe worde of god to our synfull lyse, that we may therwith kyll our concupiscences and al sleshly and worldly lustes, and so makyng of our forowfull hart a sacrifice to almyghty god, obteyne his mercy thereby, as he hath promised to vs by Dauid in the systy psalme, sayenge, The sacrifyce to god is a spirite troubled with sorowe, and thou God wylte not despyse a harte contryte and mekened.

¶ We must brynge forthe fruites of our penance and repentance by the amendemente of oure fynfulle lyues, as fayncte John Baptyste sayde to the Jewes in the thyrde of Mathewe. For God canne not be deluded with the fayre wordes

wordes only of a fynner, fayinge, I am a fynner, and yet wyll not amend. For God loketh whether those wordes come fro the harte being contrite, whyche if they dydde, amendement of the euyll lyfe shuld ensue, & good workes shuld springe out, where the euyll dyd growe before, whiche newe sprynge of good workes is the fruyte of penaunce.

¶ We must also go forwarde in the way of our lorde, and not stande styll, for elles we can not come to our iourneys ende. Dauid saythe in the Cxviii. psalme, The immaculate and vn-spotted men be blessed, that do go forwarde in the way of our lorde. He that saithe, that he dwelleth in Chryste, muste walke after Christe in his way, whiche is his commandementes, as he hym selfe dyd. As saynte John saythe in the ii. chapiter of his syrste epistle, and therfore we maye not stand styll, but go on in doinge good, to our iorneys ende, as he dydde. Saynte Paule saythe to the Galathians in the vi. chapiter, Se that

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that ye erre not, god can not be mocked, fuche as a man dothe fowe, fuche shall he reape: he that foweth in the flefshe, shall reape therof corruption: and he that foweth in the spirite, shal of the spirite repe lyfe euerlastynge. Lette vs not ceasie in good doing, for we shall reape it, not failynge, whan the tyme commeth. Therfore whiles we have tyme, let vs do good to all men, and chiefly to the domestykes of our fayth. And as we shulde study to be ryche in faythe: for Christe dyd chose suche to be of his slocke, thoughe they were poore in worldly goodes. As faynt James faythe in the ii. chapyter of his epiftle, fo muste we studye to be ryche in good workes. As faynt Paule faythe in the vi. chapiter of the fyrst epistle to Timothe, where he byddeth hym teache the ryche men of the worlde to be redye with their abundaunce of goodes, to helpe the poore, and to make therby a treafure in heuen: and to fludye to be ryche in good workes: fo for thefe ii. rycheffes, the one

the rycheffe of faythe, the other the rycheffe of good workes, we should chiefly studye.

¶ Also Chryste in the vi. of Mathewe doth teache vs thre chiefe exercifes, whiche wyll conferre greatly to the amendement of our lyfe, that is to fave, fastynge to tame therby the inordynate lustes of the fleshe. Almesse dede, to refrayne couetousnesse, and to helpe to redeme our synnes therwith, as Daniel faithe in the iiii. chapiter. And prayer to almyghtye god, therby to abate our pryde and outrequydaunce and arrogance, that we not truftynge of our felfes, but of his helpe, may aske of hym thynges necessary for vs from tyme to tyme. And that we shoulde ofte praye, Christe teacheth vs by the parable of the wydowe, whiche by her importunitie and ofte cryenge to the wicked Judge, that feared neither god nor man, obteyned at the laste Justyce of hym. As it is written in the xviii, chapiter of Luc.

We rede also of Christe, that he some tyme prayed

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prayed all night to god, as it is writen in the vi. chapter of Luke. And faint Paule fayth to the Coloffians in the iiii. chapiter, Gyue you to prayer, beinge vigilant in it. And to Timothe he wryteth in the v. chapiter, She that trewely is a wydowe, lette her giue her felfe to prayer nyght and daye. And to the Thessalonicense he writeth in the v. chapyter of the fyrste epiftell, fayenge, Pray without any day leauynge of, not that we shoulde doo nothynge elles, but that we shoulde ofte, amongest other thynges that we do, pray to almighty god, lauyng him & callynge hym to remembraunce, that he may helpe vs, puttynge in all our dedes our confidence in hym, whiche we myghte eafely do, briefely fayinge diverfe tymes on the daye, thoughe it were but one Pater nofter at one tyme, foo that Christe thereby shuld be not far from our remembrance: nor we shulde not by worldely pleafures or bufines straye abrode farre from hym, nor the deuvll shoulde not so boldely

A Sermon, &c.

approche vs, seinge vs alwayes vnder the wynge and protection of our heauenlye father. And furely if we coulde thus dyspose our selfe, our affaires shuld prosper the more in this worlde, and we shulde also thereby please almyghty god, and come to the glorye euer lastynge, whervnto our sauyour Jesu Christ, who hath redemed vs, bryng vs all.

Qui viuit & regnat cum deo patre in vnitate sancti

spiritus per omnia secula secularum.

Amen.

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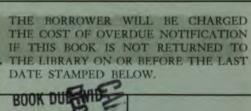
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